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REVIEWS

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ABSTRACTS OF ARTICLES

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CLASSICAL WEEKLY

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COMING ATTRACTIONS

APRIL 18 University of Missouri

PHILOLOGY SECTION, MISSOURI ACADEMY OF SCIENCE
Chairman: Professor William C. Korfmacher, Department of Classical Languages, Saint Louis University

Secretary: Professor Leif C. Dahl, Department of French, Westminster College

Host: Professor Robert L. Ramsay, Department of English, University of Missouri

Papers will be presented in the fields of Ancient Languages, English, Germanic Languages and Romance Languages.

APRIL 24-25 Public Schools of the District of Columbia

LATIN DEPARTMENT OPEN HOUSE

Inquire of Miss Mildred Dean, Calvin Coolidge High School, Washington, to learn the program in the various high schools.

APRIL 25 Mayflower Hotel, Washington

Luncheon meeting of the Executive Committee of the Classical Association of the Atlantic States

APRIL 26 Mayflower Hotel, Washington

ETA SIGMA PHI (Honorary Classical Fraternity)

8:00 A.M. Breakfast Meeting

Chairman: Professor Horace W. Wright, Lehigh University

APRIL 25-26 Mayflower Hotel, Washington

CLASSICAL ASSOCIATION OF THE ATLANTIC STATES

Annual Meeting

Program

FRIDAY 2:30 P.M. Sister Maria Walburg, College of Chestnut Hill, presiding

Papers: New Testament Fragments and Other Christian Pieces in the Colt Nessana Papyri, Dr. Lionel Casson, New York University; Vergil and Horace, Dr. Charles T. Murphy, Princeton University; Seventeen Years After, Professor Roy J. Deferrari, Catholic University of America; Ostracism and the Ostraka from the Agora, Professor T. Leslie Shear, Princeton University

FRIDAY 7:30 P.M. Dinner Meeting: Remarks by Dr. Frank W. Ballou, Superintendent of Washington Schools, and Dean Henry Grattan Doyle, George Washington University

SATURDAY 9:30 A.M. Miss Edna White, Dickinson High School, Jersey City, presiding

Papers: Prefixes in the Teaching of Elementary Latin, Miss Elizabeth White, Junior High School, Butler; Intimations of Immortality Among the Ancient Romans, Rev. Francis A. Sullivan, St. Andrew-on-Hudson; Latin Lives, in Washington, Mrs. E. V. Stearns, Roosevelt High School, Washington

SATURDAY 2:00 P.M. Sidwell Friends School

Business Meeting; Papers: Notes on Rome's Ancient Prison, Miss Susan E. Shennan, High School, New Bedford; The New Bellum Punicum of Naevius, Professor Henry T. Rowell, Johns Hopkins University; The Academy at Annapolis, Professor John S. Kieffer, St. John's College

REVIEWS

The Style of Pope St. Leo the Great. By WILLIAM J. HALLIWELL. xiv, 98 pages. Catholic University Press, Washington 1939 (Catholic University of America Patristic Studies Vol. LIX) \$2

Much painstaking toil went into the production of this little book. And the writings of St. Leo the Great, at once lucid and deep, chaste and elevated, fully deserve such study. Under eight headings, such as Figures of Redundancy, of Repetition, of Sound, of Vivacity, of Argumentation, Gorgianic Figures and Allied Devices, Minor Figures of Rhetoric, are grouped thirty-four figures of speech, many of which are again variously subdivided. Thus, for example, alliteration, a figure of sound, is divided into twofold and threefold alliteration, and each of these is subdivided into initial-sequent, initial-interior, initial-interrupted. Representative examples are quoted under each heading, and the total number is given statistically for the 309 columns (Migne text) of Sermons, and 201 columns of Letters. The results are compared with the figures in similar studies of Augustine and Hilary in the Catholic University of America Patristic Studies.

For example, the author found 8313 examples of alliteration in the 510 columns of text. His comment is:

The writings of Pope St. Leo are predominantly and deliberately alliterative Leo's preference is for a variety of twofold alliteration in close proximity, rather than longer repetitions of the same sound. The union of alliteration with asyndeton, assonance, homoioteleuton, epanaphora and parison, which is a prominent feature of St. Augustine's *Sermons*, is not frequent in Leo. In this respect he resembles Hilary, though he exceeds the latter's frequency by 6:1. Complete figures are lacking for Augustine.

It is inevitable, of course, that there be divergence of judgment as to whether a particular homoioteleuton or hyperbaton or alliteration is a figure of speech, that is, a departure from normal usage, 'a communis loquendi modo cum virtute remota.' This reviewer disagrees with the author on one or another example in almost every group. But he would reject twelve of the twenty-one examples of parechesis, "the placing in close proximity of words similar in sound but different in meaning," and class them as assonance; that is, "fenus pecuniae funus est animae" is parechesis, but "vigor et fervor," "quia quasi," "hujusmodi hominibus," and nine others (38) are assonance. So again, of the eleven examples of chiastic parison (59), five are simple parison.

These are minor flaws in a work thoroughly and carefully done. There are more serious limitations to a statistical study of style. The compilation of statistics of figures of speech, or of any other phenomena of human language, may be a satisfactory criterion of the compiler's fitness for an academic degree, but it is

not by that token an adequate evaluation of an author's power of expression. Style, the living, pulsating expression of thought and emotion, is indissolubly one with the thought and emotion expressed. Any study of style must evaluate not the outward shell merely, but its adequacy and fitness for the content. The important question regarding figures of speech is not how many are used, but how appropriate they are to the thought and feeling. This question the present work does not answer.

Moreover, statistics of figures of speech cannot convey a correct estimate of the rhetorical quality of the style. Figures of speech vary in rhetorical intensity; statistically they have the same unit value. For example, how vastly different rhetorically are these two hyperbata: "angelicum nobis in tot sanctis sentio interesse conventum" and "aliqua ex parte" (72). The statistical total, then, of 4400 hyperbata is so indefinite rhetorically as to be almost valueless either in itself or for purposes of comparison with other authors. And yet, such statistics are almost inevitably treated as though their value were fixed.

Finally, since figures are only one of several elements entering into style, the contents and scope of the present work would be more correctly indicated by some such title as: *Rhetorical Figures in the Writings of Pope St. Leo the Great*.

A. M. ZAMIARA

MILFORD NOVITIATE, MILFORD, OHIO

The Prehistoric Foundations of Europe To the Mycenean Age. By C. F. C. HAWKES. xv, 414 pages, 27 figures, 12 plates, 6 maps and tables. Methuen, London 1940 21s.

To publish a successful compilation on European prehistory shortly after the appearance of the revised edition of V. Gordon Childe's *Dawn of European Civilization* (1939) would require rather extraordinary circumstances. The book of Mr. Hawkes is inadequate not merely in comparison with other works, but because the author so plainly missed his opportunities. Mr. Hawkes is obviously handicapped by lack of first-hand acquaintance with key sites and collections, general field conditions, topography, etc. And he reveals pronounced confusion in geographic, petrographic and technologic matters.

The reader may respect the author's ambition, but the book fails to justify the change of original plan. That, as stipulated in the preface, was to confine the subject to the collections in the British Museum. The ultimate expansion, as seen from the results, was not a success.

It might, perhaps, have been more in point to start (rather than to conclude) with the Mycenaean period

and to consider the prehistoric foundations of Europe onward to more recent times. A synthesis dealing with cultural adjustments on the continent during the Iron Ages is an outstanding desideratum. On the other hand, no particular advantage inheres in a compilation featuring repetitions of previously presented data.

VЛАДИМИР J. FEWKES

UNIVERSITY MUSEUM, PHILADELPHIA

Tarente des origines à la conquête romaine.

By PIERRE WUILLEUMIER. vi, 752+18 pages; 1 plan, 1 map, 258 illustrations on 48 plates. De Boccard, Paris 1939 (Bibliothèque des Écoles françaises d'Athènes et de Rome, fasc. 148).

There are not many centers in the ancient world of greater general importance than Tarentum. Something of this significance has remained up to our days: since its harbor is the best in Southern Italy, Taranto is the chief base of the Italian fleet, and as such it became recently the scene of a great military episode which opened a new phase in the present war.

Wuilleumier, who for more than a decade has devoted his efforts to the publication and interpretation of the remains of Tarentine civilization, can be sure that his monumental work will be welcomed by all scholars in the classical field, since a monograph on Tarentum was heretofore entirely lacking. He was well aware of the particular difficulties which his task involved (v-vi): the variety of the subjects to be treated, the complicated nature of the many problems to be solved, and the sometimes desperate state of the sources. It is only fair for the reader to keep these facts constantly in mind.

The work is divided into six books as follows: I. Les Origines (1-48) II. La Politique extérieure (49-170) III. La Politique intérieure (171-236) IV. La Vie artistique (237-468) V. La Vie religieuse (469-560) VI. La Vie intellectuelle (561-660) Conclusion. L'Influence de Tarente (661-91) Three appendices (especially valuable is No. 3, a prosopography of Tarentum [709-23]), a good bibliography of 25 pages and an index conclude the volume.

Wuilleumier's short account of the prehistoric sites in the Tarentine region (23-7) has now been supplemented by Gösta Säflund 'Punta del Tonno. Eine vorgeschichtliche Siedlung bei Tarent', ΔΡΑΓΜΑ Martino Nilsson Ded. (Lund 1939) 458-90. His attitude toward the literary sources is rather conservative: contrary to Pareti and Ciaceri, he rightly adopts the traditional date of the foundation of Tarentum, 706 B.C. (45; see Säflund 489-90). But his arguments for the Amyclaeon origin of the colonists are highly questionable (40-2). Sometimes his handling of source problems evokes objections. There is no order whatever in the survey of literary references to the foundation of

the city (29-33). He does not see the obvious relationship between Coelius Antipater F 35 (Peter, Hist. Rom. Rel. I² 170; this edition should have been quoted) and Probus ad Verg. Georg. II 197 (32-3). For Hekataios, Hellanikos, etc. the author refers still to Mueller's edition (1841-51), not to Jacoby's (1923ff.). In general, however, his account of the history of the city from its foundation to its final subjugation at the end of the third century B.C. is trustworthy and deserves credit for the minuteness of the references to ancient and modern authorities.

By far the most important part of the work is the fourth section, on Tarentine Art, which occupies almost a third of the whole. It opens with a chapter on the topography of the city which is illustrated by a very useful archaeological map of Tarentum. In the following chapters architecture, sculpture, the art of bronze and of the goldsmith, coins, terracottas and ceramics are treated. Here the author shows himself at his best. His knowledge of the vast literature is far-reaching. Special mention should be given to his condensed, and yet detailed description of the famous treasure of Tarentum (338-56), which he was the first to publish (Le Trésor de Tarente, Paris 1930). He considers fully the two recent contributions of H. Klumbach (Tarentiner Grabkunst, 1937) and U. Jantzen (Bronzewerkstätten in Grossgriechenland und Sizilien, 1937). His criticism of Jantzen is sound (especially 312-3) and coincides with the independent views of Lehmann-Hartleben (CW 32 [1938-9] 190-1) and B. Ashmole (Gnomon 15 [1939] 424-7). Wuilleumier's sober treatment of the ceramics of Tarentum (443-66) contains a discussion of A. D. Trendall's Frühitaliotische Vasen (Leipzig 1938). It will be interesting to know Wuilleumier's reaction to K. A. Neugebauer's sensational attempt to localize the production of the Spartan vases in Tarentum (Gnomon 15 [1939] 421). E. Buschor, Griechische Vasen (München 1940) 73 maintains the traditional view.

The illustrations are a most valuable addition to this section, but it is unfortunate that they are not listed and that they are indicated only by numbers on the plates. For the purpose of identification one is compelled to one's discomfort to locate references to them in the text. The three terracotta heads in the Boston Museum, which L. D. Caskey has published (Bull. Mus. Fine Arts 29 [1931] 17-21) and which are stylistically noteworthy, should have been used (see now H. Bulle, Tarentiner Apollonkopf, 99. Winckelmannsprogramm, Berlin 1939).

This leads us to another question. Although Wuilleumier deals with a great number of works, one fails to see an approach to the problem of Tarentine Art. The only method was, as Ashmole has stated (Late Archaic and Early Classical Greek Sculpture in Sicily and South Italy, [1934] 5) to "work from the certain or fairly

certain to the less certain" and (*ibid.* 10) "to form our judgement on the ordinary coins, the ordinary terracottas. When we have acquired from these a general idea of Western art, we may be able to apply it to other kinds of work." Wuilleumier has not followed this method. He does not reveal in a comprehensive image what Neugebauer called "die künstlerische Physiognomie Tarents" (*Arch. Anz.* 1935, 717; cf. *Gnomon* 15 [1939] 420), but he enables us to trace it again and again in his convincing representations of individual works of Tarentine Art.

The section "La Vie intellectuelle" consists largely of monographs on Archytas, Aristoxenos, Leonidas, Rhinton and the phlyax-plays (here A. Olivieri's edition *Frammenti della commedia greca e del mimo nella Sicilia e nella Magna Graecia* [Napoli 1930] 121-236 might have been mentioned). Wuilleumier's discussion of Pythagoreanism deserves reconsideration in the light of Kurt von Fritz's important new contribution (see Else, *CW* 34 [1940-1] 177-8).

In conclusion it can be said that Wuilleumier's *Tarente* is well worthy of the French School in Rome which has given us so many examples of outstanding scholarship. For its wealth of information, it will remain a handbook which the student of Magna Graecia will always consult with great profit.

HERBERT BLOCH

HARVARD UNIVERSITY

De Gnomologieën van Sint Gregorius van Nazianze. By H. L. DAVIDS. 164 pages. Dekker & van de Vegt, Nijmegen-Utrecht 1940 2.90 fl.

This is a careful study of several moral poems of Gregory Nazianzus—a total of 31 elegiac distichs and 409 iambic trimeters. The Greek text is given together with a translation and commentary. Then follow chapters on language and metre.

Davids sets for himself the task of ascertaining what writers especially influenced Gregory's gnomic poems. Parallel passages and echoes are gathered from the Greek poets (particularly Theognis and Menander) and the Bible.

The conclusions are as follows: Gregory drew more from Menander than from any other poet. In influence the Cynics stand next from whom many ideas were taken. In language Gregory adheres generally to the classical epic style. His early classical training gave him mastery of the best in Greek literature. In his prose work he quotes or cites Hesiod, Euripides, Plato, Aristotle, Demosthenes and the Stoics. In metre he follows the Alexandrian tradition, employing very rarely spondaic lines, crasis, synizesis and hiatus. But he does not obey the rule of Nonnus which forbids a proparoxytone at the end of an hexameter.

One poem of 146 lines ($\gammaνωμικὰ δίστιχα$) is rejected

as spurious. But Davids' arguments based upon ideas, metre and rhetorical characteristics are not conclusive. They are founded on a too limited induction. The poems examined here form a very small portion of the total of his poetry. Alliteration, assonance and anaphora, which are taken as evidence of spuriousness, are not absent from the undoubtedly genuine poems. The external evidence against the poem is perhaps stronger. Nicetas David (c. 880), who wrote a commentary on the gnomic poems, does not seem to have known these 146 lines.

Gregory was one of the most learned men of his day. He is called by Wilamowitz 'der fruchtbarste und merkwürdigste Poet dieser Periode.' He belonged to the group of cultured Christians (Basil and Apollinaris) which aimed to produce a distinctly Christian polite literature in classical forms. Under the Emperor Julian it seemed necessary to provide such a literature for the use of Christian schoolmasters and pupils. After Julian's death the movement continued for a time and if we can trust the Church historian Sozomenos the literature was extensive. The relation of these poems to this movement might have been discussed. It was their pedagogical value which in the mind of Gregory gave them their importance. The size of the book would have been increased but many pages devoted to parallel passages—loci classici from the Greek New Testament (often quoted in extenso) and the great Greek authors—might have been devoted to this purpose.

The book, while adding little that is new to our knowledge of Gregory, brings together many facts concerning gnomic poetry in general and, above all, provides us with a beautifully printed Greek text of poems heretofore accessible only in the volumes of Migne.

PHILIP S. MILLER

LINCOLN UNIVERSITY, PENNSYLVANIA

Sparte. By PIERRE ROUSSEL. 219 pages, 16 plates. De Boccard, Paris (1939)

It is not surprising in these days of militarism to find a great interest in ancient Sparta. Perhaps we have concentrated too much on the institutions of Athens in studying Greek history and should try to discover the secrets of the admiration which Sparta excited in Plato, Xenophon, Rousseau and other great thinkers. Due to the British excavations we now have a better knowledge of the history of Sparta from prehistoric to Roman times (see R. M. Dawkins, *The Sanctuary of Artemis Orthia at Sparta*, London 1929). There is no doubt about the legislation of Lycurgus and even his existence but the excavations have revealed a very different Sparta in the eighth to sixth centuries, with its wonderful ivories, terra-cottas, lead figurines, vases, and literary and artistic culture, from the Sparta which

our fathers knew. Even the primitive character of certain Spartan institutions is now recognized and comparisons are made with the military system of the Zulus under Chaka and Dingaan in the first part of the nineteenth century. Tyrtaeus is now better known and is even said to be a Spartan citizen. He was "the poet of the Lycurgan reforms and of the spirit which had made them possible and insisted on them" as Bowra says in Early Greek Elegists (Harvard University Press, 1938) 69. Roussel calls him "Spartiate d'adoption; il paraît se considérer comme un citoyen de Sparte." On the whole question of the history of the Lycurgan form of life one should read along with Roussel's book an excellent monograph of Hans Lüdemann, Sparta, Lebensordnung und Schicksal (Leipzig 1939), which evidently appeared too late for use by Roussel. Roussel does not know an important and interesting book of 956 pages which was printed by The National Herald in modern Greek in New York City in 1922, *ἡ Σπάρτη διὰ μέσον τῶν Αἰώνων* by P. Ch. Doukas. Nor has Roussel discussed Sparta's connections with Asia Minor, as Poulsen does in Der Orient und die frühgriechische Kunst. But Roussel has accomplished a great task in giving us in 216 small pages an account of the Spartan state from its origins to its influence in modern times. It is a sane, readable and scholarly treatise such as we are accustomed to expect from French professors. He states the problems of Sparta and treats them well. He gives especial attention to the outstanding Spartan personalities who stand out in a general Spartan mediocrity. Roussel's calm, well-balanced book is a great contrast to Berve's recent book, Sparta (1937) with its fanciful fanaticism and fascism. Unfortunately, the illustrations are few, not sharp, and too poor even for such a cheap popular edition.

DAVID M. ROBINSON

THE JOHNS HOPKINS UNIVERSITY

Die römisch-rechtlichen Grundlagen der Wiedereinsetzung in den vorigen Stand im heutigen Strafverfahren. Zugleich ein Beitrag zur Geschichte des strafprozessualen Kontumacialverfahrens. By BALDUR GRAF VON PESTALOZZA. 75 pages. Ebering, Berlin 1939 (Rechtswissenschaftliche Studien, Heft 79)

It is the stated purpose of this monograph to explore the various precedents in Roman law which underlie the process of "restoration to prior status" (*in integrum restitutio*) in modern German criminal process with particular reference to contempt proceedings. The method pursued in developing this subject is the systematic analysis of a wide variety of cases derived from Roman literary, legal and historical sources: (1) instances in the regal period, (2) republican examples belonging to the period of the *quaestiones perpetuae*, and (3) imperial cases from the *quaestiones* to the death of Justinian.

However, since the Roman law is based primarily on an ideal body of principles discoverable by reason in nature, its continued study in a utilitarian society, such as modern Germany, requires a practical justification for retention in the programme of instruction. If it can be demonstrated that Roman law serves particular justice and extends equity to particular cases, its practical value is proved and a case made for its preservation in the legal curriculum. Pestalozza, then, undertakes to illustrate the essential equity and practicability of the Roman law by historical reference to the process of "restoration to prior status" in contempt cases and so to justify its retention under National Socialism. It is only fair to state in passing that the reviewer here makes explicit a point of view which the author asserts only by implication. Thus, we read in his Introduction (4) that treatises in legal history can be justified only if they are not mere expressions of personal opinion but place the course of historical development in its proper relation to existing law.

Consequently, Pestalozza examines in turn the sources of these chief periods of Roman legal history to uncover evidence indicating that the two basic types of criminal contempt proceedings in modern law—failure to appear at court within the stated period (*Versäumung von Fristen*) and failure to appear at the appointed date or time set (*Versäumung von Terminen*)—were then decided by judgments of fact (*Sachurteile*) rather than by rules of procedure. If the evidence shows that substantive law prevails over procedural considerations in the majority of cases, then we may assume that the Roman law really served the purposes of equity, achieved an adequate measure of social justice, and may still be regarded as a sound basis for legal instruction. In other words, will contempt cases reveal that the Roman law is still practically applicable in the interests of equity and is no mere body of legal abstraction serving no useful purpose?

The evidence is not as decisive as one might wish; yet in general Pestalozza makes a strong case, especially for the later imperial period. The cases derived from the regal period and resting upon tradition in Livy and Dionysius (with Plutarch's account of the trial of Camillus) involve much dependence upon procedure, as might be expected in the rigid formulae of a predominantly customary law (cf. 27-8, 36). For the republican period, the evidence is obtained mainly from Cicero and Dio Cassius (as trial of Caesar's assassins), and here the problem is complicated by the identification of contempt cases with majesty cases or is influenced by political considerations (22-3). Under such circum-

stances the authority of the magistrates with imperium may overrule the substantive law and obscure judgments of fact (50). Yet the trend is in the direction of equity which is largely secured under the empire in cases coming before the regular magistrates unless there is imperial interference through the extension or denial of mercy (62). This latter portion is the most convincing part of the treatise and is well documented with references from the *Corpus Juris*.

It is Pestalozza's final conclusion that a survey of the development of the practice of "restoration to prior status" in Roman law shows that the Romans perceived in it a settlement in equity as opposed to the rigid formal law. They recognized that this equity integrated the entire body of the law and supplanted earlier formal procedures. This internal impulse toward equity was especially active in contempt cases, whether involving neglect of *Frist* or *Termin*. In either case, *in integrum restitutio* represents a compromise between formal law and equity, following Paulus in Digest 50,17,90: *In omnibus quidem, maxime tamen in iure aquitas spectanda est.* And it is precisely this perception that is decisive for modern law (67). Pestalozza is essentially a champion of Roman law studies who has made a laudable effort to justify them to a generation of Philistines, but he is no Philistine himself despite his bow in the direction of socialized law advocated by the current school of self-styled liberal and advanced thinkers.

FLOYD SEYWARD LEAR

THE RICE INSTITUTE

The Ancient Greeks. Studies toward a Better Understanding of the Ancient World. By WILLIAM KELLY PRENTICE. xi, 254 pages. Princeton University Press, Princeton 1940 \$3

The reflections of a scholar of distinction on a subject to which he has devoted "some forty years of study" are certain to result in a book of significance. Professor Prentice has not attempted to write a complete history of the Greeks but rather in a chronological survey to discuss certain problems which he feels need clarifying. The result is a stimulating and provocative book.

After a very fine description of the discoveries from the Aegean period Professor Prentice adopts an exceedingly skeptical position with regard to their relationship to Greek tradition. At a time when many are going to extremes in reconstruction of the past, it is well to be reminded how little is actually known.

The same attitude continues in a discussion of the Homeric problem wherein Professor Prentice takes a stand against the unitarian theory of authorship.

The following chapters deal with the rise of tyranny

and the emancipation of men's minds, with the Persian Wars (wherein is found an illuminating treatment of the battles of Marathon and Thermopylae) and with the rise of "absolute democracy" in Athens. Of this last Professor Prentice is most critical. "For absolute democracy is as vicious as absolute monarchy or absolute oligarchy. And the complete triumph of democracy at Athens in the fifth century before Christ meant the unrestricted power of the largest class of voters, the most thoughtless, the most bigoted, and the most irresponsible" (152). To it and to the politicians who led it is attributed the final collapse of Athens.

A chapter entitled The World War of 431-404 B.C. is devoted almost entirely to a discussion of the Athenian Empire and its relation to the causes of the war. The history of Thucydides receives extensive study with a particularly valuable appraisal of the speeches.

The Fourth Century is fittingly entitled The Lost Opportunity. The World Empire, an able description of the campaigns and plans of Alexander, brings the book to a conclusion. In this Professor Prentice expresses his opinion that Alexander made the trip to Siwa to impress the world outside of Egypt with his divinity, that "men might more easily acquiesce if he asserted authority not only to conquer but to rule the world" (239).

The book is written in a delightful style; the arguments on disputed points are presented in clear and cogent fashion. While many will not agree with Professor Prentice's conclusions, his mastery of the facts and the vigor of his presentation will force readers to re-examine their own ideas. No one interested in the ancient Greeks or indeed in the problems of modern democracy can afford to miss this study.

WALLACE E. CALDWELL

UNIVERSITY OF NORTH CAROLINA

Introduzione allo studio di Clemente Alessandrino. By GIUSEPPE LAZZATI. viii, 92 pages. Vita e Pensiero, Milan 1939 (Pubblicazioni dell'Università Cattolica del S. Cuore. Serie quarta: Scienze filologiche, Volume 32) 15 L.

An introduction to the study of a subject should rather ask the right questions than provide even the right answers. Lazzati performs this task admirably, directing attention to the important problems of the form and aim of Clement's work which must precede and accompany any effort to understand its content. Though Americans will rarely want to be introduced to the subject in Italian, Lazzati's book may be commended to all who are seriously interested in the basic problems of Clementine studies, to whose solutions he makes real contributions.

The first of the two main chapters, La questione letteraria, discusses the position of Clement's chief

work, the Stromateis, in the Clementine corpus, a matter on which our general picture of his work largely depends. It is a convention of modern scholars to consider it as in some sense the third part of the trilogy announced in *Paedagogus* 1.1. Lazzati suggests a different arrangement. The *Protrepticus*, the *Paedagogus*, and the homily *Quis dives salvetur* are addressed to the general public, and prepared in appropriate rhetorical style. In contrast the *Stromateis* is (with the *Excerpta ex Theodoto* and *Eclogae Propheticae*) a record of Clement's teaching, left in informal order since its aim is to provoke readers to further study and thought, as stated in 4.2 (4). The opening chapter of Book One defends the use of written as well as oral tradition by the example of philosophical schools and church teachers, and thus further shows the class to which Clement wished his *Memoranda*, as he alternatively called them, to belong.

The arguments in support of Lazzati's contention are various and, I think, convincing. Not as much can be said for his efforts to suggest dates for specific Books of the *Stromateis*. Book 6.1 announces a defence against the philosophers who consider Christianity *ἄθεος*. Lazzati makes this a defence against persecution (in which the word was often used), and connects it with Severus' edict of 201 against conversions to Judaism or Christianity, and that in turn with the syncretistic philosophers of Julia Domna's circle. Clement undoubtedly did write under Severus. The references to martyrdom in 2.20 (125, 2) and 4 probably do belong to the period of increasing pressure after 197, which at Alexandria reached its climax in Severus' tenth year (and we may agree that Clement then withdrew from Egypt, and from his active career). But each point of Lazzati's hypothesis about 6.1 is based on a doubtful assumption. Julia Domna and her circle were more probably mildly interested in Christianity (as her younger niece and grand-nephew were later) than inclined to persecute. The connection of the edict (which the *Historia Augusta* says Severus issued in Palestine) with the Alexandrian persecution (which Eusebius says he encouraged) is at least uncertain. Finally, there is little reason to connect *Stromateis* 6-7 with persecution, anyway. A different articulation, more in line with Lazzati's main theory, might indeed be suggested. The early books largely parallel the apologetic of the *Protrepticus* and the ethics of the *Paedagogus*. In 6-7 Clement approaches the central topic which the third part of the trilogy would have discussed and defines Christian perfection, the life of the true gnostic. So he refutes pagan philosophers by showing what Christianity, the true philosophy, really is.

Lazzati's second chapter, *Caratteristiche del pensiero clementino*, is a useful discussion of Clement's central ideas. He shared with his contemporaries not only their manuals of quotations, but the religious outlook of the

eclectic philosophy, soon to be neo-Platonic. He and they added to Stoic ethics a devout Platonism, whose goal was *όμοιώσις θεῷ*. Clement sought this in philosophy and mystery, and found it in Christ. This "Cristocentrismo" will explain the apparently intellectualist position of gnosis between the Pauline terms, faith and love. Clement's gnosis is growth in Christ, and has a connotation at once intellectual, ethical and mystical. Clement's complexities are to be understood by reference to his central principle, the effective union of hellenistic religious philosophy and Christian devotion.

In a by no means useless appendix Lazzati publishes 34 notes on the text of the *Stromateis*, suggesting changes in the readings accepted or proposed in Stählin's standard edition. In 22 cases his conclusion is "manterrei la lezione manoscritta," or words to that effect; in most of the others he suggests simple corrections of corrupt passages. Caution is always in place when we are dependent on a single manuscript, as in this case, and Lazzati does well to query emendations which merely make Clement's style more regular, or his sense a little more obvious. His suggestions, both positive and negative, are backed by a delicate feeling for Clement's ideas and manner of expression.

E. R. HARDY, JR.
GENERAL THEOLOGICAL SEMINARY

Abbreviations in Greek Inscriptions (The Near East, 200 B.C. - A.D. 1100). By M. AVI-YONAH. 125 pages. Oxford University Press, London 1940 (Quarterly of the Department of Antiquities in Palestine, Supplement to Volume IX) (\$2.75)

A large proportion, perhaps the majority, of the abbreviations current in the Greek inscriptions of the Near East are self-explanatory or readily resolved from the context. The others are apt to present to the uninitiated perplexing problems, whose solution the absence of an authoritative collection of instances only makes the more vexatious. The volume under review is intended to provide the remedy, and should prove a serviceable addition to the tools of the epigrapher's workshop. It continues the author's useful works of compilation, begun with the "Mosaic Pavements in Palestine" and the "Map of Roman Palestine," and its shortcomings are those to which such works are peculiarly liable.

The collection contains some 4520 entries culled from Hellenistic, Roman, and Byzantine inscriptions not only of the "Near East" proper, i.e., Arabia, Palestine, Syria, Mesopotamia, Persia and Armenia, but also of (1) Cyrenaica, Egypt, Nubia, (2) Asia Minor, (3) Crimea and the northern shore of the Black Sea and (4) Thrace and the Balkan Peninsula, i.e., Upper and Lower Moesia, Dalmatia, Pannonia and Dacia. With these

are lumped all the abbreviations from Dolger's *IXOYC*, Traube's *Nomina Sacra*, Kaufmann's *Handbuch*, and a few others, regardless of place. Greece, Thessaly, Macedonia, the Aegean Islands and the West are in principle excluded, save for some 105 Byzantine texts from Italy. The type of epigraphical material represented is equally diverse. It comprehends formal inscriptions of all sorts including tombstones and milestones, graffiti, brick stamps, mummy tablets, and certain miscellaneous inscribed objects. Coins, seals, gems, pottery stamps, and *instrumenta domestica*, on the other hand, are not admitted.

The completeness of the collection within these limits is not in question, since the preface contains a more or less formal disclaimer. Users, however, would do well to be forewarned that many sources, e.g., Dittenberger's *Sylloge*, Cantineau's *Inventaire*, Dunand's *Musée de Soueida*, Oliverio's *Documenti*, Preisigke and Spiegelberg's *Aegyptische und Griechische Inschriften und Graffiti*, Kalinka's *Tituli*, have not been laid under contribution.

The items are marshalled in a general Catalogue followed by four pages of Addenda covering the years 1936-1938 and a Chronological List of Abbreviations, or rather marked abbreviations. In the Catalogue each abbreviation is followed by a solution or solutions and a reference "to the earliest known inscription containing the abbreviation." This procedure is not critical, and the author has, in fact, disarmed criticism by giving abbreviations and solutions only "as indicated by the sources, even where the reading is, in my opinion, wrong." The resulting compilation is consistent and uniform if not entirely impeccable.

The virtues of this order of accumulation and presentation, where exhaustiveness is not aimed at and no account is taken of the provenance or nature of the material, are largely those of ease and dispatch of reference. Its vices become apparent when, as in the introduction to the work in hand, it is exploited for other purposes. In the space of 35 pages Mr. Avi-Yonah has studied the history and formal characteristics of Greek abbreviations and abbreviation marks. His method is the statistical manipulation of the data provided by his collection. His only differentiae are chronological. The collection is treated as a unity without distinction of place or kind, and is taken to represent the "Near East," while comparisons are drawn with the abbreviations of Attica listed by Larfeld. The results are sometimes interesting and suggestive, but their validity is strictly conditioned by the validity of the method, and this, surely, is questionable to a degree.

The items of the collection, in fact, have nothing in common save that they are all abbreviations. They represent no significant geographical unity, species of inscriptions, or principle of selection. A statistic which embraces indiscriminately a building inscription from

Egypt, a brick stamp from Moesia, and a graffito from Dura while rejecting all sealings and pottery stamps has little to recommend it. The development of abbreviation in Greek inscriptions is closely related to the particular contexts and areas in which it appears. Any serious attempt to investigate it as a whole must be based on a methodical classification both typological and geographical. Any valid general conclusion must not only include every sort of epigraphical material, but must take full cognizance of related areas and classes of material. It must not neglect, as the author does, to take account of the development of abbreviation in the papyri and to assess the influence of Roman practice as distinct from the specific imitation of Roman abbreviations.

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Buried Empires. The Earliest Civilizations of the Middle East. By PATRICK CARLETON. 290 pages, 13 plates, 2 maps. Dutton, New York 1939 \$3.

This textbook introduces the general reader to the "development of middle Eastern civilization during the Primitive Age," that is, to the time of Hammurabi. In orderly fashion it blocks out the geography, prehistory and early history of the Near and Middle East, including India but not Egypt. But the manuscript should have been re-read, re-written and documented before publication.

The opening sentence reads: "The central truth of history is that no civilization can exist anywhere in the world without exercising at least some influence upon every subsequent civilization." Maya scholars would certainly be blinded by this hitherto eclipsed Lux ex Oriente. And on the penultimate page Carleton asks "the reader to disregard entirely the dates used in Chapters V, XI and VII, and to accept those tentatively proposed in the earlier chapters more than ever *cum grano*." Caveat lector!

The text is marred by a smattering of Empire smugness:

It is particularly pleasant to reflect that the opening of a source of information which was to extend our knowledge of Indian history by at least 1,000 years was achieved by a native of the country, and that the subsequent exploitation of this and other sites has been very largely in the hands of Indians whose keenness, efficiency and scholarship have been all that the most exacting critic could desire . . . On the other hand, all future students of Indian antiquities will remember with gratitude the names of Sir John Marshall . . . and of two experienced English excavators.

It shows a very large lack of empiric understanding. For example, contrary to Mr. Carleton, the pre-Aryan, Indian Dasyus were not "stamped out of life" by "their barbarian conquerors." And what are the sources of the many undocumented statements, such as "Some auth-

orities put the Trojan War as early as 1500 B.C., "this period [Jemdet Nasr] certainly represents an invasion of the land by foreigners" (might these be the Martu or Amurru from Syria?), "the monthly miracle by which a snake rubs off his skin"?

The chief source, apparently, for the section on the Predynastic periods is Frankfort's *Archaeology and the Sumerian Problem* (Chicago 1932). No bibliography is listed. Carleton discusses in extenso a Highland Culture, a Syrian Culture and a Northern (Anatolian) Culture, ignoring the new niceties and nuances explicit in the explorations of Alishar Hüyük, Tepe Gawra, Ras Shamra, Tepe Hissar, Rayy, Tepe Giyan, Sialk, etc.—sites whose excavation has radically altered older conceptions. Some, indeed, were not sufficiently published when Buried Empires went to press (Rayy still lacks a

decent preliminary publication), but they were certainly well rumored in archaeological circles. Speiser's Tepe Gawra work is accredited to the Oriental Institute, and for Mr. Carleton "it was possible to trace the 'Anatolian-Transcaucasian Culture' in its spread westward [sic] through Armenia to Turkestan" (57).

The Sumerian Gilgamesh Epic is quoted in its late Semitic version, which mentions a bridled stallion. Exegetically, the Sumerian domestication of the horse is debatable. Minor irritants are the incomplete index, the continual use of el Iraq for Mesopotamia and of Indo-Germanic for Indo-European, and the subjective method of writing this dubious example of British scholarship.

JAMES H. GAUL

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ABSTRACTS OF ARTICLES

This department is conducted by Dr. Norman T. Pratt, Jr., of Princeton University, Princeton, New Jersey. Correspondence concerning abstracts may be addressed to him.

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ANCIENT AUTHORS

Aristotle. FRIEDRICH SOLMSEN. *The Aristotelian Tradition in Ancient Rhetoric*. Aristotle made five distinctive contributions to rhetorical theory. The first of these, the division of rhetoric into three sections (Proofs, Style, Disposition) is here discussed. The other four are reserved for subsequent study. AJPh 62 (1941) 35-50 (De Lacy)

Lucretius. PAUL FRIEDLÄNDER. *Pattern of Sound and Atomistic Theory in Lucretius*. Lucretius uses words and sound patterns to illustrate and reinforce his philosophical doctrines. AJPh 62 (1941) 16-34 (De Lacy)

New Testament. E. BIKERMAN. ΑΝΑΔΕΙΞΙΣ. Luke 1.80 says of John the Baptist: ἦν ἐν ταῖς ἐρήμοις ἔως ἥμερας ἀναδείξεως αὐτῷ πρὸς τὸν Ἰσραὴλ. Translators do not agree on the exact meaning of this rather rare substantive. A study of the ancient usage of the verb ἀναδείκνυμι shows that it signifies formal, official proclamation, the act of solemn presentation of a prince to his people. The Forerunner is thus presented to the people of Israel by his God. Mélanges Boisacq 1.116-24 (Upson)

Ovid. LUDOLF MALDEN. *Motivgeschichtliche Untersuchungen zur Sagenforschung*. I. *Philemon und Baucis*. Modern research into fairy-tales such as those of the Grimm brothers furnishes the model for this study. The tale of Philemon and Baucis as told in the Metamorphoses is studied under the following headings: the situation, the visits of gods to mortals and their entertainment by mortals, the flood, the continuation of human life in a tree, the tree-cult, and the composition and source. The story of Philemon in Ovid rests on three supports: the visit of gods, the flood as punishment and the tree-cult. Each of these aspects has its own history in the local myths of Phrygia, and their combination in Ovid's version is explained by the interest

which Callimachus and his fellow-Alexandrians showed in such local myths. H 74 (1939) 176-206 (Kirk)

Valerius Maximus. RUDOLF HELM. *Valerius Maximus, Seneca und die 'Exemplasammlung'*. The existence of a compilation of model biographies drawn from Livy is improbable, and it is unlikely that Valerius Maximus used any such compilation. Livy's accounts exercised little influence on versions found in the younger Seneca or in later historians. The stock themes of the rhetoricians, together with biographical data found in Cicero's writings, are the common sources for the anecdotes told by Valerius and Seneca. H 74 (1939) 130-54 (Kirk)

ART. ARCHAEOLOGY

ALBRIGHT, W. F. *Astarte Plaques and Figurines from Tell Beit Mirsim*. A classification and dating of representations of the goddess of fertility in the Near East. Mélanges Dussaud¹ 1.107-20 (Gilliam)

CHABOT, J. -B. *Le voyage en Syrie de W. R. Waddington*. Publishes journals which Waddington kept during his travels in Syria in 1861 and 1862. Mélanges Dussaud 1.351-66 (Gilliam)

CUMONT, FRANZ. *Un dieu supposé Syrien, associé à Hérône en Égypte*. The author publishes a wooden tablet from the Fayum, probably an ex-voto, on which are represented two male deities. One of these, dressed in military costume, is the god "H̄p̄w" identified by C. with the Thracian Hero. The identity of the other, who bears a double-axe, is doubtful; it is uncertain whether he is Syrian, Carian, or Thracian in origin. Mélanges Dussaud 1.1-9 (Gilliam)

GOLDMAN, HETTY. *The Acropolis of Halae*. Report of excavations made at various times between 1911 and 1931 by the author, sometimes alone, sometimes with the aid of Mrs. Kosmopoulos and others. Detailed discussion of the Circuit Wall, the First and Second Temple Areas, the North Gate Street, and the Shops at the Northeast Gate, with the several objects of archaeological interest discovered, and objects found outside the temple area; and brief mention of a late Roman bath on the site. The date of the original wall is set at about

¹ Mélanges Syriens offerts à Monsieur René Dussaud, I, Paris, 1939—Haut-Commissariat de la République française en Syrie et au Liban, Service des Antiquités, Bibliothèque archéologique & historique, XXX.

600 B.C., and of the second system of walls at about the middle of the fourth century B.C. The first temple is dated in the early years of the sixth century B.C., and the second at the end of the century; it was rebuilt soon after the earthquakes of 426 and 425 B.C. Discussion of the Neolithic settlement underlying the sixth century remains is left for later publication by Mrs. Kosmopoulos. Illustrated.

Hesperia 9 (1940) 381-514

(Durham)

PICARD, CH. *Les frises historiées autour de la cella et devant l'adyton, dans le temple de Bacchus à Baalbek.* An attempt to identify and interpret the scenes represented in the friezes of the temple of Bacchus. These seem to contain, among others, the figures of Ambrosia and Lycurgus.

Mélanges Dussaud 1.319-43

(Gilliam)

HISTORY. SOCIAL STUDIES

ALBERTINI, E. *Note sur l'histoire de la legio III Gallica.* Presentation of evidence, including an unpublished inscription, showing that in the early years of Septimius Severus a vexillation of the legio III Gallica was sent from Syria to Numidia.

Mélanges Dussaud 1.345-9

(Gilliam)

BLANCHET, ADRIEN. *Une monnaie présumée de Doura et la legio III Parthica.* Attempts to establish the existence of a mint at Dura and to show that a vexillation of the legio III Parthica was at one time stationed in the city.

Mélanges Dussaud 1.21-5

(Gilliam)

CARCOPINO, JÉRÔME. *Sur une statistique méconnue de l'armée romaine au début du III^e siècle ap. J.-C.* It is argued that the *canon* in SHA, Vita Severi 23.2 does not refer to the annona Urbis but to the annona militaris and that the figures in the passage can be used to estimate the size of the army in the time of Severus, i.e., some 456,250 men.

Mélanges Dussaud 1.209-16

(Gilliam)

GUYER, S. *Eski Hissar, ein römisches Lagerkastell im Gebiet von Edessa.* A description of a small castellum in Mesopotamia, dating ca. A.D. 200.

Mélanges Dussaud 1.183-90

(Gilliam)

HONIGMANN, ERNEST. *Notes de géographie syrienne.* An investigation of the location of three Syrian cities: Barkousa, Anabagatha, and Καπερλατίνον κώμη.

Mélanges Dussaud 1.129-33

(Gilliam)

MERLIN, A. *Quelques remarques sur la carrière de L. Catilius Severus, légat de Syrie.* Studies the career of this notable personage in the reigns of Trajan and Hadrian. Special attention is paid to the epigraphical evidence.

Mélanges Dussaud 1.217-26

(Gilliam)

RADET, GEORGES. *Alexandre en Syrie. Les offres de paix que lui fit Darius.* An analysis of the accounts in our sources of the various overtures made by Darius to Alexander. R. would give more weight to the "vulgate" tradition as found in Curtius Rufus, Diodorus, and Plutarch than is commonly done.

Mélanges Dussaud 1.235-47

(Gilliam)

RAYMER, A. J. *Slavery—The Graeco-Roman Defence.* Discusses the evolution of the idea of slavery in the thought of the Graeco-Roman world.

G&R 10 (1940) 17-21

(Vlachos)

ROSTOVTEFF, M. *Le Gad de Doura et Seleucus Nicator.* Publishes two bas-reliefs from Dura, one of which represents the Gad of the city in the form of an orientalized Zeus Olympius being crowned by Seleucus Nicator. The relief (dated A.D. 159) is of interest as an instance

of the survival of the cult of the Seleucids and because of the religious conceptions it illustrates. There are some remarks on the religious policy of Antiochus IV and a collection of material relating to the existence of the cults of Alexander and of hellenistic kings in later times.

Mélanges Dussaud 1.281-95

(Gilliam)

ROUSSEL, P. *Un monument d'Hierapolis-Bambykè relatif à la paix "perpétuelle" de 532 ap. J.-C.* Four texts celebrating the "perpetual peace" entered into by Justinian with the Persians in 532.

Mélanges Dussaud 1.367-72

(Gilliam)

SESTON, W. *Le roi Sassanide Narsès, les Arabes et le Manichéisme.* Narses, gaining the support of the Manichaeans through his policy of toleration, employed members of the sect within the Empire (notably in Egypt) to create unrest and disorder in preparation for an aggressive policy. His agents were largely Arab traders.

Mélanges Dussaud 1.227-34

(Gilliam)

SMITH, SIDNEY. ὁ Μυριανδικὸς κόλπος ὁ πρὸς Φουίκη κέμενος. A discussion of the exact location, the name, and the history of Myriandrus or Myriandus near Alexandria ad Issum. The Greek name represents a local name ending in -anda. The city seems to have been settled between the twelfth and ninth centuries B.C. and to have superseded the earlier Arsuz. S. suggests that in the history of Myriandrus and Arsuz there are resemblances to that of Mina and Ras Shamra.

Mélanges Dussaud 1.27-31

(Gilliam)

LINGUISTICS. GRAMMAR. METRICS

BICKEL, E. *De moetacismo.* Quintilian Inst. I.5.32 mentions *ἰωτακισμός* and *λαβδακισμός*. Other similar terms (e.g. *moetacismus*) exist whose exact time and manner of origin are in doubt. The suffix *-κισμός* of *ἰωτακισμός* was derived by the grammarians from *ἀττακίζειν* (*ἀττακισμός*). This derivation is to be preferred to that of *-τακισμός* put forward by those who derive *ῥωτακισμός* from *ἱωτα* - *κισμός*. *ῥωτακίζειν* is first found in Suidas; *σιγματίζω* and *γαμματίζω* are late Byzantine; *etacismus* is from the time of the Renaissance. The term *moetacismus* is the work of Latin grammarians of the third century A.D. who were treating the question of final *m* preceding a word beginning with a vowel. Greek words do not end in *-μ*; a Greek form **ῥωτακισμός* would be more likely than *μυτακισμός*. The Latin forms *myotacismus* and *mytacismus* found in later MSS are the result of error and should be dropped from Latin lexica and critical editions.

Mélanges Boisacq 1.69-76

(Upson)

GELZER, ITAL. *Die Orthographie des Grusses ὁ θεός σε διαφυλάξαι* "May God take care of you" is a common salutation in the letters of Athanasius, Eusebius, Socrates, Sozomenus, Theodore, Gelasius and the papyri of the third and fourth centuries after Christ. Its use goes back to prayers found in the old Testament. The verb was used with various endings: *ττου*, *ξει*, *ξου*, *ξη* and *ξαι*. This variety is explained by the fact that in apostolic times the optative was replaced in wishes by a subjunctive or a future indicative. Its use in the salutation was therefore a survival from pre-Christian usage.

H 74 (1939) 167-75

(Kirk)

GRAY, LOUIS H. *The Hesychian Gloss ΤΟΙΤΑ: "ΟΙΣ* "Sheep."

Etymology of οἰς and related words.

AJPh 62 (1941) 89-91

(De Lacy)

RECENT PUBLICATIONS

Compiled by Lionel Casson and Bluma L. Trell from the American, British, French and German weekly, and Italian monthly, bibliographical publications, and from books received at the editorial offices. Prices have not been confirmed.

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